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It would perhaps have been pleasing to many people to see rather more about this subject, and also more about the modern theory of number and infinity than is given in the very able article by Prof. A. E. Taylor on Continuity in one of the earlier volumes, and which seems to have aroused philosophical and religious interest. For the rest it may be noticed that there is not even a cross-reference to other articles for people who are anxious to find out something about Oratory, Pederasty (or Paiderasty), Pedagogy, and Philolans.

PHILIP E. B. JOURDAIN.

Fleet, Hants, England.

SHORTER NOTICES

THE MAKING OF WOMEN: OXFORD ESSAYS IN FEMINISM. By A. Maude Royden and others. Edited by Victor Gollancz. London: George Allen and Unwin, Ltd., 1917. Pp. 217. Price, 4s. 6d. net.

The best of these Essays is the careful and discriminative estimate and forecast of "Education" by Elinor Burns. The Editor also makes some timely comments, *e.g.* that "except in a free society women cannot be free." Why is it that in spite of the knowledge, ability, and enthusiasm of individual contributions, the whole collection suffers from an academic blight of unreality and incompleteness? I think Miss Maude Royden's essay on "Modern Love" supplies the answer. She claims the right of women to full human individuality with the graceful eloquence and ethical idealism which one has learnt to associate with her name.

With much that Miss Royden says, both in this essay and in that dealing with "The Future of the Women's Movement," all feminists must entirely agree, but she obstinately ignores and evades the full conclusion of the line of argument she adopts. A little clear thinking on these lines is worth much eloquence about "purity."

F. W. STELLA BROWNE.

London, England.

AN INTRODUCTION TO THE PHYSIOLOGY AND PSYCHOLOGY OF SEX. By S. Herbert, M.D., M.R.C.S., L.R.C.P. London: A. & C. Black, 1917. Pp. xvii, 148. Price, 3s. 6d. net.

An admirably clear and frank attempt to "give the elementary facts of the physiology and psychology of sex in a simple yet scientific manner." Dr. Herbert adopts the "biologic approach" recommended by another distinguished eugenicist, Miss Norah March, and gives a terse and carefully illustrated account of the processes of reproduction throughout organic life. In his treatment of the ethical and psychological side of sex, he is careful to emphasise the need for a new social order, if sexual disharmonies and abuses are ever to be even partially abolished. The two most valuable chapters are those dealing with "The Sexual Norm," and "Aberrations of Sex," respectively. They are open-minded, definite and dignified, and entirely free from Christian cant. The author's treatment of emotional sex differences seems to me much less satisfactory; such a phrase as "The

female, always more a mother than a wife," is misplaced and mischievous dogmatism, out of keeping with the general tone of a valuable book, but against this, must be balanced the admission that "there exist innumerable gradations of sex, and we must recognise intermediate mental types."

On the whole Dr. Herbert's book is a welcome oasis in the wilderness of ignorant ecclesiastical twaddle and furtive pornography, which constitute the bulk of what is written about sex, and it would bring help and enlightenment to many perplexed people.

F. W. STELLA BROWNE.

London, England.

WOMAN'S EFFORT: a chronicle of British women's fifty years' struggle for citizenship (1865-1914). By A. E. Metcalfe, B.Sc., with an introduction by Laurence Housman. Oxford: B. H. Blackwell, 1917. Pp. xxiv, 381. Price, 3s. 6d. net.

Woman's Effort presents a mass of documentary evidence relating to the feminist movement of the early twentieth century in a compact and convenient form; and (apart from the still further summarised earlier history) is, as the writer claims, a plain unpretentious narrative of actual events connected with the movement down to the outbreak of war. Refraining from argument and theory, this chronicle in headed paragraphs, year by year, presents, in this concentrated form, a picture both of sporadic lawlessness on the part of militants and government incompetence. An unnecessary amount of space is given to the suicide of Miss Davison on Derby Day, 1913, and her funeral pomps.

F. S.

London, England.

NATIONALISM. By Sir Rabindranath Tagore. London: Macmillan and Company, Ltd., 1917. Pp. 136. Price, 4s. 6d. net.

Sir Rabindranath Tagore is a Chrysostom, and his book, which is chiefly concerned with political theory, is a prose poem. Especially beautiful are the passages describing the secular life of India under her rulers and conquerors. "But her thrones were not her concern. They passed over her head like clouds now tinged with purple gorgeousness, now black with the threat of thunder." But all this was as it were "a drift of cavalry and foot soldiers, richly caparisoned elephants, white tents and canopies, strings of patient camels bearing the loads of royalty, bands of kettle-drums and flutes, marble domes of mosques, palaces and tombs like the bubbles of the foaming wine of extravagance; stories of treachery and loyal devotion, of changes of fortune and of dramatic surprises of fate." But with these earlier conquerors he has no concern; his book is an arraignment of the Western state organised for power. He causes his readers some discomfort by his peculiar use of the word "nation" for "state," and we have constantly to translate "nation" by "state" before it is possible to get at Sir Rabindranath's meaning of the state organised for power.

India's most intimate experience is with the British nation, and "as far as government by the nation (*i.e.* by the organised state) goes, there are reasons to believe that this is one of the best." But the aspect of any one of the western states organised for power is anathema to him, driving as it does its tentacles of machinery deep into the soil; and to him therefore what he calls nationalism is "a crude epidemic of evil." Like Ruskin, he passes judgment upon our commercialism, with its barbarity of ugly ornament, and the standards of value of the western industrial state and its

mechanical progress in which "the civilization of humanity has lost its path in the Wilderness of Machinery." "The nation has thriven long upon mutilated humanity. Suddenly, all its mechanism going mad, it has begun the dance of the Furies, shattering its own limbs, scattering them into dust. It is the fifth act of the tragedy of the unreal." He hopes, it would seem, for a Utopia such as Samuel Butler's, where men have destroyed the machine they had made.

M. J.

NATIONAL AND INTERNATIONAL IDEALS IN THE ENGLISH POETS. A lecture delivered in the John Rylands library, 4th January, 1916. By C. H. Herford, M.A., Litt.D. Manchester: The University Press; London: Longmans, Green and Company, 1917. Pp. 24. Price, 1s. net.

Mr. Herford illustrates from English poets the three types of national ideal: "simple" patriotism; the patriotism of the German type, which is extraordinarily fervent and self-conscious, but on a very low plane in regard to the well-being of other nations; and the third phase, which regards the nation chiefly as a member of a community of other nations. Mr. Herford does not quote one of the most definite expressions of international idealism, Tennyson's "Parliament of Man, the federation of the World," but he brings into due prominence that remarkable characteristic of the greater English poetry of the nineteenth century, imaginative fellowship with nations such as France and Italy. It is enough to mention the names of Byron and Shelley, Swinburne and Meredith.

M. J.

THE FRAMEWORK OF A LASTING PEACE. By L. S. Woolf. London: George Allen and Unwin, 1917. Pp. 154. Price, 4s. 6d. net.

Mr. Woolf has gathered together the various schemes for securing a lasting peace for the purposes of comparison; and No. VII, the draft treaty of a Dutch committee, translated from the original French, is also included. The point that strikes any reader is the essential similarity of these schemes, and Mr. Woolf's introduction, in which he does not "propose to drive another furrow through this field" already broken up by the ploughing of many competent thinkers, does well in emphasising this most hopeful feature. Mr. Woolf admits that political institutions alone cannot eliminate war, but very truly points out that "the absence or presence of international organisations is *part* cause of the existence of the will-to-war or the will-to-peace."

Another delusion he makes short work of is the idea—born of disappointment—that there is, and will be no more international law.

M. J.

THE WORLD OF STATES. By C. Delisle Burns, M.A. (New Commonwealth Books). London: Headley Bros., Ltd., 1917. Pp. 143. Price, 2s. net.

Mr. Burns' short study of the state is written in his usual lucid and interesting manner. Like Mr. Lowes Dickenson, he lays stress on the fact that there is really not very much difference between the world of states and the nation of individuals. We must see them and not "states" as the fundamental interest of politics; and certain delusive beliefs must be done away with, such as that "mystical belief concerning nations which implies that they are large bodily organisms." The future of the World of States

must lie in the establishment of political humanism,—about which Mr. Burns might be a little more illuminating. The present world of states he describes forcibly as a “formless world, a chaos, a nebula half-formed and insecure,” and to make it a world in the sense of a cosmos or orderly system, each state must take its part as an integral portion of the whole. To this the best of modern political thinkers have been tending. Like these, Mr. Burns proposes as a stage in the world organisation, international conferences and a League of States; and as an initial step he suggests that the British Empire and the United States (which had begun to move towards “political humanism” by the arbitration treaty of 1914) should lead the way in the formation of an inter-state polity. The thoughtful book is independent in its testing of political problems which are now especially of general interest.

D. R.

London, England.

OLD WORLDS FOR NEW: A STUDY OF THE POST-INDUSTRIAL STATE. By A. J. Penty. London: G. Allen and Unwin, 1917. Pp. 186. Price, 3s. 6d. net.

Mr. Penty believes that we should improve our social structure and increase the general well-being by going back to a Guild system. He connects his Guilds with the National Guilds of Mr. G. D. H. Cole and others; but he appears to be more influenced by the historical tradition than by the organisation of industry at present. He tilts against quantitative production. He rightly condemns the gospel of output: and holds up for contrast a production in which quality of the product shall be the chief interest of the producer. Repetition seems to him to be of the essence of machine production; but his chief instance of the value of quality as against quantity is the production of furniture. That industry is surely in a very exceptional position. There are some confusions even in the history, as the late sixteenth century is treated as mediæval, Aquinas and Ambrose are jostled together, and the Guild Merchant is spoken of as though it existed throughout the Middle Ages. But the book is on the whole stimulating, in spite of strange statements such as that “morality is a negative thing, whilst art is positive and can tell us what to do.” Mr. Penty seems to be better at expressing a sentiment than at clearing up a confusion.

C. D. B.

IDEAS AT WAR. By Patrick Geddes and Gilbert Slater (The Making of the Future Series). London: Williams and Norgate, 1917. Pp. xvii, 256. Price, 5s. net.

This book, the second of a series which aims at gathering together existing elements and reconstructive doctrine and presenting them as a body of truth is prepared from lectures given at a summer meeting at Kings' College in 1915. The authors discuss the facts of European history and the causes of the war, and the aspects of the “mechanical-financial age,” the future of art and education, and the revival of regionalism. As in *Cities in Evolution*, by Professor Geddes, a popular presentment of civism, stress is laid upon the city as “the crown and fulfilment of regional life.” The book smacks too much of the informal but arresting lecture in its inclusion of simple jokes, such as that “Petersburgia was Retrogradia” (p. 144).

M. J.

A LASTING PEACE THROUGH THE FEDERATION OF EUROPE AND THE STATE OF WAR. By Jean Jacques Rousseau. Translated and edited by C. E. Vaughan. London: Constable and Company, Ltd., 1917. Pp. 128. Price, 2s. net.

Mr. Vaughan, the editor of the *Political Writings* of Rousseau has given an excellent translation of Rousseau's *A Lasting Peace*, written in 1756, and *The State of War*. The former professes to be no more than an abstract of the earlier work on the same subject of the Abbe St. Pierre, but is actually a fairly free treatment of the prolix original; and the introduction is pure Rousseau. The second part is an independent essay criticising St. Pierre's scheme, which he declares to be not Utopian, indeed perfectly practical and beneficial, yet the selfishness of kings and ministers controlling the destinies of Europe will, Rousseau believes, stand in the way. "To be sane in a world of madmen is in itself a kind of madness." Rousseau's solution was a federation of Europe, with a representative court, whose decisions were to be enforced by a federal army;—the latter a not very practical measure, especially to-day.

M. J.

SOME ASPECTS OF THE WAR, AS VIEWED BY NATURALIZED BRITISH SUBJECTS. By A. Cohn. Oxford: The Clarendon Press, 1917. Pp. 20. Price, 6d. net.

A pamphlet issued by the Council of Loyal British subjects of German, Austrian or Hungarian birth (founded in May 1915) with a view to confuting allegations of German publicists. It emphasises the complete lack of any anti-German feeling in England before the war; and states that one of the members was permitted to see and study every one of the German diaries published in the appendix to the Report of Lord Bryce's Committee, and "can bear witness to the scrupulous fairness and meticulous care with which those diaries have been used."

M. J.

THE GODS IN BATTLE. By Paul Hyacinthe Loyson. Translated from the French by Lady Frazer, with an Introduction by H. G. Wells. London: Hodder and Stoughton, 1917. Pp. xxx, 290. Price, 3s. 6d. net.

M. Loyson was before the war a pacifist, "a good democratic Socialist," and the Editor of the *Droits de l'homme*, a man whose chief aim was to secure some measure of friendship between France and Germany. His record makes this series of open letters the more significant. To some extent the letters relating to America (XIX-XXIII) are out of date, and the *chasse* of M. Romain Rolland too detailed and too vindictive; but no one can read the book with its characteristic French rhetoric, directness and fire, without enjoyment. One of the most telling of his open letters is that addressed to Brandes, who when asked why he had not protested over the violation of Belgian neutrality, replied: "If I were obliged to draw up protestations every time there happens in the world an event of which I disapprove, I should have nothing else to do." As M. Loyson points out, Brandes had "had a mania for making protestations every time anything happened of which he disapproved. He spent all his time in doing that and nothing else." The translation reads like a translation; and while allowing for the difficulties of translating French rhetoric into

English prose, such phrases as "the tawny aggressors," the "German staff-officers who unmuzzled the hyenas of the sewer," are not happy.

M. J.

IN THE WAKE OF THE WAR: PARLIAMENT OR IMPERIAL GOVERNMENT.

By Harold Hodge. London: John Lane, 1917. Pp. x, 226. Price, 5s. net.

Mr. Hodge's book is a tract for the times, full of pungent criticism of the parliamentary system. He is out of patience with parties and the demoralisation of party politics and he proposes as a remedy to withdraw matters of imperial concern from Parliamentary control and hand them over to a council of ten, nominated by the king. The council would be obliged to refer certain fixed questions to the whole body of electors every year and other questions involving changes. The scheme is not a workable one; the referendum solution is cumbersome, and it seems improbable that anyone would propose to add to the powers and functions of kingship.

M. J.

HIGHER LIVING. By Smith Baker, M.D. Boston: Sherman, French and Company, 1917. Pp. x, 404. Price, \$1.75 net.

This book consists of a series of brief essays which offer a kind of inspirational guidance on many problems of personal and family life—marriage, homemaking, the training of children, and others. Each chapter is prefaced by a page of "inspired" quotations. Some typical chapter headings are: "The Joyous Outlook," "The Wedding Day," "The Sweet New Life," "Unforeseen Dangers," "Personal Freedom."

E. A.

HEALTH AND THE STATE. By William A. Brend, M.A., M.D., B.Sc. London: Constable and Company, Ltd., 1917. Pp. xii, 354. Price, 10s. 6d. net.

A valuable study and criticism of English state efforts to promote healthy conditions of living. Here, in spite of the large sums spent with this aim, the value of these efforts is lessened by the division of administration among a number of uncoordinated and overlapping authorities. An excellent scheme for complete reorganisation of the public health service is sketched, and the foundation of a Ministry of Health urged (p. 313), which should undertake sociological medical research; and wide discretionary powers are suggested for local authorities in public health administration. The central ministry would prevent the present overlapping and determine policy while the advantage of stimulating hygiene reforms by saddling each locality with a part of the cost of their health services is obvious.

M. J.

HUMAN IDEALS. By Frederick A. M. Spencer. London: T. Fisher Unwin, Ltd., 1917. Pp. viii, 280. Price, 6s. net.

This book is an attempt to indicate some of the ways in which humanity may be expected to develop itself—moral, religious, social, industrial, intellectual and domestic—in the near future, a future in all probability brought nearer by the present world war. To those who believe that a return to the eighteenth century outlook over life, reinforced by the knowl-

edge, but untouched by the reactions, of the nineteenth, is greatly to be desired it will be welcome. It is conceived in the spirit of Rousseau's *Emile* and of Thomas Day's *Sandford and Merton*; the writer being an up-to-date Mr. Barlow, who, however, has devoted more attention to the New Testament than that excellent man.

A. F.

ECONOMIC CONDITIONS, 1815 AND 1914. By H. R. Hodges, B.Sc. London: George Allen and Unwin, Ltd., 1917. Pp. 91. Price, 2s. 6d. net.

This book, originally written under the title of the "Economic Condition of the People of England in 1815 in comparison with the Present day" won the Paul Philip Reitlingen Prize in the University of London in 1915. It is a summary, elucidated with many clear and useful tables and diagrams, of the century's progress in England from the close of one great war to the inception of another. The author remarks that as the past has been devoted to the accumulation of wealth, the future is devoted to its more equal distribution.

M. J.

RELIGIOUS EDUCATION AND AMERICAN DEMOCRACY. By Walter S. Athearn. Boston: The Pilgrim Press, 1917. Pp. xi, 394. Price, \$1.50.

The author of this book puts forward a plea for a system of church schools under co-operative, non-ecclesiastical control, reaching from the cradle roll to graduate schools of religion, and correlated at every point in the matter of academic credits with the public school system. The book abounds in classified bibliographies and outlines, almost to the exclusion of all discussion, though perhaps for the audience of church readers for whom the book is intended no discussion is necessary. The author rejects the Dewey theory of education, all of his references to it being in connection with Bagley's review of *Democracy and Education in School and Home Education*, 36: 1. His point of view with regard to a critical study of the Bible is that "there is certainly a place for this critical study, but that place is in the graduate school and not in the undergraduate years. The undergraduate needs the results of research, not the methods and processes" (p. 320).

E. A.

WHAT IS QUAKERISM? By Edward Grubb, M.A. London: Headley Brothers, Ltd., 1917. Pp. 244. Price, 1s. 6d. and 2s. 6d. net.

This compact statement of the position and history of Quakerism is extremely useful. There are chapters on the "Inward Light," the "Testimony for Peace," Philanthropy and Social Reform, and the present outlook, written from the point of view of an English Quaker by the author, who has in other books dealt with the theological aspect of the subject, and was for many years Editor of the *British Friend*.

M. J.

LA GUERRA ETERNA E IL DRAMMA DEL ESISTENZA. By Antonio Aliotta, della R. Università di Padova. Napoli: Francesco Perrella. Lira 4.

Professor Aliotta's book has a topical title, but except for a patriotic passage at the end he confines himself to philosophical issues. His task is

a popular presentation of a species of Humanism. Sig. Aliotta comes out of the idealistic tradition, and has developed a relative idealism, with a strong propension toward Pure Experience. His Empiricism stops at the subject-object relation, beyond which he believes we can penetrate no further. He begins by an assault upon naturalism and positivism ("freedom is an inner experience"); and no less forcibly attacks absolute idealism (e.g. Royce's absolute will, p. 43), and the "Spirit" of neo-Hegelians (a "spirit" which is not the spirit of any concrete person). "The primitive fact" in his own words "is the experience of an individual subject in time." From experience "it is impossible for us to escape; we must not grieve thereat, because this is the concrete reality, the living model of any and every conceivable form of existence" (p. 59). "The object is only real in its relation to the subject, and vice versa . . . outside of this relationship the two terms are mere abstractions."

I have not been able to trace the links between this thesis and the doctrine of the immortality of the soul, which Professor Aliotta holds with equal emphasis. Nor is the theory of Evil—as a conflict of wills which is disappearing in the "progressive co-ordination" of the world—altogether satisfactory. Is the ideal of civilisation *merely* organisation? Professor Aliotta seems to think so (pp. 163, 185). And there is perhaps a little trick of *passé-passé* in his argument for vitalism versus mechanism (p. 187). But the book is vigorous and entertaining, and is not intended as a technical treatise of the bullet-proof sort. It is pleasant to find that Croce and Gentile are spoken of as "polluting (at least *contaminando*) Hegel with Bergson."

T. S. E.

BRAHMADARSANAM, OR INTUITION OF THE ABSOLUTE. Being an introduction to the study of Hindu Philosophy. By Sri Ananda Acharya. London: Macmillan and Company, 1917. Price, 4s. 6d. net.

A good brief introduction to Indian philosophy is still much to seek. Such a work ought to be both historical and comparative. It ought to draw the line very clearly between the religious intuition, which the various schools of philosophy all assumed, and the interpretations, which are widely diverse; it ought to make quite clear to the Occidental mind the difference between the Vedas and the Upanishads, which are properly religious texts, and the earliest philosophical texts of the primitive Sankhya. There is, though native writers are apt to obscure the fact, as certainly a History of Indian philosophy as of European; a history which can be traced in the dualistic Sankhya, for instance, from the cryptic early couplets through the commentary of Patanjali to the extraordinarily ingenious and elaborate thought of Vachaspati Misra and Vijnana Bhikshu. There is, moreover, extremely subtle and patient psychology in the later writers; and it should be the task of the interpreter to make this psychology plausible, to exhibit it as something more than an arbitrary and fatiguing system of classifications.

Sri Ananda has written a small book which is better than most attempts of the kind; and as there is so little in this field that is worth a layman's attention, his book is to be recommended. The historical method is hardly developed, and the author is too much concerned (as is perhaps natural) with refuting some of the European scholars' dates. He places Kapila, for instance (who may or may not have existed) as early as 3000 B.C., and Buddha himself much earlier than the seventh century. These are unimportant points, however; it is more important that we are not

shown the real *development* of Indian thought. Sri Ananda devotes most attention to Vedanta; but it is good to get a book which discusses the Sankhya at all. It ought to be made clear that Prakriti (Pradhanam) is not equivalent to Matter, but sometimes is almost the sense-data of the Realists. The lectures (for such is the origin of the book) are interestingly written.

T. S. E.

DEMOCRACY AFTER THE WAR. By J. A. Hobson. London: G. Allen and Unwin, 1917. Pp. 216. Price, 4s. 6d. net.

This is a valuable book. It contains not merely a warning of the struggle which democracy will have to enter if the war ends, but a statement of the growth of antidemocratic tendencies in a war period. The analysis of the "Enemies of Democracy" is admirable. Militarism is connected with Capitalism; and both with Protectionism and Imperialism. The various political and intellectual reactionaries are noted; and the author then turns to the possible defences of democracy. The chief effort should be to capture the state, which is at present in the hands of the enemies of democracy, even if their phrases are democratic. The few democrats who are connected with administration or legislation are easily overcome or persuaded into impotence in a war period. The effects endure long after the war. On the other hand, democracy is disunited. Different groups aim at different social or political reforms. What is most essential, therefore, is some unity of all progressive minds based upon fundamental principles. The book should be read by all who are not yet reduced to mental inertia; and it may even prove to be a protection against such inertia. If war becomes a permanent institution it may be necessary for a few to preserve the ability to think for themselves, in case that ability may at some time be again valued by their fellows.

C. D. B.

THE COMING DEMOCRACY. By Hermann Fernau (translated). London: Constable and Company, Ltd., 1917. Pp. viii, 320. Price, 6s. net.

Herr Fernau's book, of which the original German edition was published at the end of February, before the Russian Revolution, is touched with the same sort of vigorous patriotism as *J' Accuse*. The defects of the German Constitution were well known to thinking Germans before the war, but he is quite justified in his hard-hitting and effective recapitulation of them. Of his fellow Germans' electoral rights, he has to confess that they are only a pretence. "We have neither ruling statesmen nor responsible ministers, neither a legally guaranteed position as against our government, nor soldiers sworn to uphold our constitution. Thus we are not free citizens of a constitutional state, but the subjects of a God-appointed ruler," and a ruler who could pronounce, in 1901, that "an art that disregards the laws and limits I have laid down is no longer an art." His personal activities, as laid bare in the recently published Willy-Nicky telegrams, are a confirmation of Herr Fernau's thesis that absolute dynasties are bad in the long run; but it is not perhaps reasonable to regard them as the root of all evil in international relations. Democracy must be organised by a League of Nations before the danger of war is practically eliminated. The independence of the author, hammering away at his thesis in exile, is everywhere apparent in this honest and effective book.

M. J.

Broadwindsor, Dorset.